



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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NO. 47.

NEW-HAVEN, SATURDAY, APRIL 23, 1836.

VOL. XX.

RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for sabbath reading. The news-paper form contains one page of additional space which will be filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 23 1836.

LIST OF ABOLITIONISTS.

CARDINAL XIMENES, Regent of Spain, prior to Charles 5th, refused Las Casas the privilege of establishing a system of commerce in the persons of the native Africans.

LEO THE TENTH exerted himself in behalf of the poor slaves, and declared, "That not only the Christian religion, but nature itself cried out against a state of Slavery."

QUEEN ELIZABETH, as recorded in Hill's Naval History, declared that the slave trade "would be detestable and call down the vengeance of heaven upon the undertakers."

The great **MILTON** condemns the African slave trade, and the slavery consequent upon it.

BISHOP SAUNDERS bore a strong testimony against the unlawfulness of trading in the persons of men, and of holding them in bondage.

MORGAN GODWYN, a clergyman of the established church, wrote about the year 1670, on the brutality of the oppressors of the colored man; and it is supposed to be the first work undertaken in England in favor of the cause.

RICHARD BAXTER protested loudly against slave trade. He stigmatized slave traders as "pirates," and the "worst of robbers." And he declared that they who buy negroes, and use them as mere beasts for their own convenience, are fitter to be called demons than Christians. Oh, the fanatic!—But he was a man who professed to call things by the right names.

THOMAS TRYON inveighed against the commerce and slavery of the Africans.

SOUTHCON, in 1696, brought forward his celebrated tragedy of Oranoko, respecting facts that had occurred in the colonies.

DR. PRIMATT vindicated the claims of the black man. "There is," says he, "neither merit nor demerit in complexion."

BARON MONTESQUIEU contended that slavery is neither useful to the master nor to the slave.

HUTCHINSON, in his system of Moral Philosophy, thought it strange that the consciences of men could be so stupified as to hear computations about the value of their fellow men and their liberty without abhorrence and indignation!

FOSTER, in his discourse on Natural Religion and Social Virtue, calls slavery a criminal and outrageous violation of the natural rights of mankind.

SIR RICHARD STEELE, by means of the affecting story of Inkle and Yarico, held up the slave trade to abhorrence.

DR. ATKINS, of the Royal Navy, in 1735, vindicated the Africans with regard to intellectual ability.

POPE, in his Essay on Man, excited compassion in behalf of the poor African.

THOMPSON, also, in his Seasons, marks the traffic in slaves as destructive and cruel.

THE POET SAVAGE was not forgetful of the injury of people of color, nor did he fail to warn their oppressors of a day of retribution for their barbarous conduct.

WALLIS, in his System of the Laws of Scotland, maintained that "neither men nor governments have a right to sell those of their own species." "Merr," said he, "and their liberty are neither purchasable nor saleable."

REV. GRIFFETH HUGHES, in 1750, vindicated the capacities of the slaves in Barbadoes from the charge which they who held them in bondage brought against them, as a justification of their own wickedness.

EDMUND BANKS exhorted the masters to behave like good men and good Christians to the negroes in the British colonies, who he said, "endure a slavery more complete than what any people in their condition suffer in any other part of the world."

MILTON, alluding to slavery, and the excuses made in its defense by slave-holders, said:

"And with necessity,

The tyrant's plea, excused the devilish deed!"

THE POET SHENSTONE wrote an elegy on purpose to stigmatize the slave trade.

DR. HATTEY, the Bishop of Norwich, preached a sermon in 1755, in which he bore his testimony against the continuance of the slave trade.

DYER, in his poem called *The Fleece*, looked forward to a day of retributive justice on account of the introduction of slavery.

In the year 1760 a pamphlet appeared entitled, "Two Dialogues on the Man Trade," in which the author discovered himself to be an able advocate in favor of the African race.

MALACHI POSTLETHWAITE, in his *Universal Dictionary of Trade and Commerce*, styled the slave trade "unjust, inhuman, unchristian."

THOMAS JEFFREY, in 1761, awakened sympathy for the people of color in his account of a part of North America.

STERNE, in his account of the *Negro Girl*, took decidedly the part of the oppressed Africans.

ROUSSEAU contributed not a little in his day, to the same end.

BISHOP WARBURTON, in 1766, severely reprobated the oppressors of the colored man. "Nature," said he, "created man free, and grace invites him to assert his freedom."

DR. ADAM SMITH, as early as 1759, held up the people of color in an honorable, and their tyrants in a degrading light.

JOHN WESLEY, in 1774, undertook the cause of the poor people of color.

THE ABBE PROYART, in 1776, published at Paris his *History of Loango*, and other kingdoms in Africa, in which he did ample justice to the moral and intellectual character of the natives there.

DAVID HARTLEY, M. P., son of Dr. D. H. made a motion in the House of Commons, in 1776, "That the slave trade was contrary to the laws of God and the rights of men."

DR. GREGORY, in 1784, in his *Essays Historical and Moral*, gave a circumstantial account of the slave trade, and expressed his abhorrence of it.

JAMES RAMSAY, Vicar of Treston in Kent, Eng., became an able, zealous, and indefatigable patron of the cause of the people of color in 1784.

M. NECKER, in 1785, in his work on the French finances, came out in the cause of the people of color. [His grand-daughter is the present Dutchess de Bronglie, wife of the prime minister of France, a pious lady and an abolitionist.]

THE POET COWPER, in 1785, uttered his sentiments in regard to the cruel system of slavery.

GEORGE FOX, the founder of the society of Friends, took strong and decided ground against the slave-trade.

ANTHONY BENEZET, was born at St. Quintin, in Picardy, France, and died in Philadelphia, in 1784. He was one of the most zealous, vigilant, and active

advocates which the cause of the oppressed people of color ever had.

GEORGE WHITFIELD, in 1789, turned the attention of many to the hard case of the people of color.

DR. BENJ. RUSH, of Philadelphia, purchased a pew in St. Thomas's church, (colored) and attended public worship with the oppressed people of color. In consequence he lost half his practice, but afterwards public opinion changed, and he recovered his professional business.

MR. ROSCOE, of Liverpool, Eng., wrote a Poem, about forty years ago, entitled "The wrongs of Africa," and gave the profits of it to the Committee of Inquiry into the condition of the people of color.

MIRABEAU, in 1789, lent his whole strength and influence in the cause of the people of color.

MR. WEDGEWOOD made his manufactory of earthenware, contribute to the cause of the oppressed during the early struggle of the abolitionists in England.

A HARD CASE.

A native born American applied to our authorities this morning for a license to drive a cart. He has been for years employed as a porter in Pearl street, principally among the booksellers, who were his patrons to the number of 40 firms. He is an honest, temperate and in every respect a worthy man; of an amiable disposition, muscular frame and of good address, and every way calculated for the situation he seeks; besides being a member of the society of Friends, a sufficient recommendation of itself for the office now filled in part by swearing, drunken, quarrelling foreigners, who are daily disturbing the quiet of our streets by their broils, and endangering the lives of our citizens by their infuriate conduct.

Wm. S. Hewlett was refused by our Mayor, on the ground of *public opinion*! because

"guilty of a skin
Not colored like his own."

Hewlett owns property in William street to the amount of \$20,000—but prefers, unlike many of no more income, a life of industry and economy, to seeking "otium cum dignitate."

"What man seeing this,
And having human feelings, does not blush,
And hang his head to own himself a man."
Evangelist.

VIEW OF SLAVERY.

BY E. P. BARROWS, JR.

Mr. Barrows has stood in a position at which he has obtained a clear, comprehensive, and accurate view of American Slavery; and he has given an intelligible, candid, and Christian representation of his perceptions. The only view as it seems to us, which any sensible and unprejudiced mind can have of the object; and the only representation which intelligence and candor can give. His book is a small one; but it is better than if it were larger. Here is a discussion of the whole subject—the evil, the remedy, and the manner of applying it.

LICENTIOUSNESS AND MURDER.

A young woman named Ellen Jewett, boarding with Mrs. Townsend, No. 41 Thomas street, (a house of ill fame,) was murdered in her bed on Sunday morning.—

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The circumstances, as we have heard them, are as follows: Miss Jewett had been for some time the kept mistress of Richard P. Robinson, clerk in a respectable mercantile house in Maiden lane, who, it appears, from some cause, became jealous, and demanded of her a miniature likeness of himself, which he had presented to her, and also some correspondence that had passed between them, which she refused to give up. Nothing, however occurred to lead to a supposition that any violence was intended. On Saturday night Robinson visited the house at the usual hour, and remained with her until 3 o'clock on Sunday morning, when he was heard by those sleeping in the lower part of the house to come down stairs, and finding the front door locked, he called out to the family to let him out; he immediately thereafter went to the back door, unbolted it, and in the act of climbing over the fence, his cloak was caught by a nail, torn from his shoulders, and left on the fence, with a sharp hatchet tied to its tassels, where it was found in the morning.

A short time after he left, the inmates were alarmed by a dense smoke, which filled the house almost to suffocation. On going up stairs into the room of the unfortunate girl, the smoke was found to proceed from her bed, which was on fire, and on which lay her dead body; her head mangled in the most shocking manner, three deep wounds having been inflicted on her temples and forehead. Suspicion immediately rested on Robinson, who was arrested about 8 o'clock, at his boarding house in Liberty street, and conducted by the officers to Thomas street, where the murder was committed, and where the coroner's jury was sitting over the dead body.

On seeing the body he exhibited no signs of emotion, but gazed around on his victim coolly and calmly.

On his examination he denied his name, and asserted that he not been in the house that night; but a woman was brought from his boarding house, who swore positively to his cloak. It was fully identified from the following circumstance. There were two beautiful tassels attached to the cloak. One evening last week one of the tassels was broken off, and he put it into his pocket. On his return to the house, he showed the cloak with the tassel off, and also produced from his pocket the one broken. A few days after this, he came again to the house, and showed the cloak, and pointed out where the tassel had been neatly sewed on. On the examination before the jury he denied the cloak, but one of the girls who had seen it since the tassel had been sewed on, described it accurately, and on examination, it was found to correspond precisely with the description. To this tassel was fastened a piece of twine, which tallied exactly with the piece on the handle of the hatchet. While Robinson was dressing himself at his boarding house in Liberty street, Mr. Brink, the officer noticed that his pantaloons were much covered with whitewash; and on examination it proved that one side of one of the fenees, which he must have climbed before dropping his cloak, was whitewashed. After completing their examination, the coroner's jury rendered the following verdict:

"It is the opinion of the jury, from the evidence before them, that the said Helen Jewett came to her death by a blow or blows inflicted on the head with a hatchet by the hand of Richard P. Robinson."

On leaving the house in Thomas street, after his examination, Robinson leaped lightly into the carriage which was to carry him to Bridewell, his countenance clear, calm, and unruffled and on being put into his cell, his last request was for some cigars to smoke.

Ellen was a native of Augusta, Me., and has gone in different places by different names, as Doreas Durance, Helen Mar, &c. She was an orphan, her father and mother, poor people having died while she was in infancy, and at an early age, it is said, she was ta-

ken from compassion into the family of Judge Western who gave her all the advantages of a fine education at a female academy in the vicinity of Augusta, where she was distinguished for her talents, beauty, wit and accomplishments. After finishing her studies she fell a victim, at the early age of sixteen, to the seductive arts of a young man who held an office in one of the banks in Augusta. She has since lived a life of licentiousness in Portland, Boston, and this city. She was 23 years old at the time she was murdered.

Robinson is apparently about twenty years of age, of good address and confident manner, and has hitherto borne an unimpeached character. He was in the employ of Joseph Hoxie, Esq. who speaks of his conduct, during the two years he has resided with him, in the most exalted terms. He is from Durham, in Connecticut, and is of respectable connections.

The hatchet found attached to the tassels of his cloak it is said has been identified by Mr. Hoxie's porter as the hatchet belonging to the store. This and the other circumstances referred to, seemed to render the case so clear that the coroner's jury did not hesitate in their verdict to make a direct charge of the crime upon Robinson. Some of his friends, however, still insist he can prove an alibi, and that he is innocent.

This is one of the most cold-blooded and horrid murders and arsons ever perpetrated in this city. It is evident that the murderer, after the commission of his awful crime, expected to destroy all evidence of his guilt by setting the house on fire, and thus inducing the public to believe that his victim had perished in the flames. How signally has an overruling Providence thwarted all his plans!—N. Y. Obs.

ROGER B. TANEY,

A PAPIST AND A JESUIT,

Has been appointed by the President, by and with the consent of the Senate, Chief Justice of the United States!

That a member of the *Order of Jesus*, has by any means, been promoted to the highest judicial station in one of the mightiest nations on earth, is a consideration that is not to be passed over lightly. If such were to be case in England at the present day, the whole nation would rise as a man, to resent the insult. It would be considered an insult to the people of any nation in Europe to place in one of the highest offices of state a known Jesuit.

Is it not known that the principles of this order are diametrically opposed to every principle of liberty and justice? Is it not known that the order has been suppressed in every country in the old world, and its members considered little better than pirates, for their spirit of intrigue and satanic cunning? Do the American people know the rules of the Jesuit? Have they read their secret instructions—now no longer secret? And have they considered with the attention it deserves, the oath taken by every member of the order of Jesus?

Roger B. Taney is a Roman Catholic, a subject of the Pope, the self-created Vicar of God at Rome. As a papist, he is solemnly bound to prefer the interests of the Mother Church to all others, and in every manner to destroy heretics or heresy. He is bound to decide all causes in favor of the Emissaries of Rome, when his duty to the *Agent of God on earth*, comes in competition with his duty to his heretical fellow citizens.

He, is the subject of a foreign power, which he is bound to obey before all others, and that power di-

rectly inimical to civil and religious liberty, is disqualified not only to hold any office in this republic, but we believe, morally disqualified to exercise any of the duties or enjoy the privileges of a private citizen.

Roger B. Taney is a Jesuit, a member and a sworn supporter of an order founded for political purposes, whose grand aim is to grasp at all the wealth and power in the universe. Their intrigues convulsed Europe for ages. Kings were but their puppets, which they played off from the secret chambers of their confessionals. Well may despots triumph when the winds of heaven have borne the welcome news across the Atlantic, that America has exalted to one of her most noble offices a Jesuit! A shout of triumph may well burst from Austria, when she hears the story of her victory. The Chief Justice of the United States has sworn to support popery at every hazard. He has sworn eternal enmity to all heretics, and heretical states and governments. He has taken an oath which for ever disqualifies him from holding any office in this republic, and which ought to make him an *Outlaw*. We say it emphatically, if he has taken the oath of the order of Jesus, and does not live up to its requirements he is a perjurer, and if he does, he is a *Traitor*.—*Bost. Stand.*

A new relic at Rome.—In the Records of a route through France and Italy, with sketches of Catholicism, by that interesting traveler Wm. Rae Wilson, we find the following account of a relic, hitherto "unknown to fame," now exhibited in the holy city. After describing the splendid architecture of the church of the Lateral, he says, "There are also other curiosities shown here of a more startling kind: among the rest a marble fragment which passes for the identical stone on which the cock crowed at the time of St. Peter's denial of his master!—Surely this must be intended by the Catholics themselves as a burlesque upon those relics to which their church attaches so much importance: if not it is an instance of fatuity which almost exceeds belief."

From Zion's Herald.

A PRISON SCENE.

The following narrative may be relied upon as strictly true. Some of the persons spoken of are now in this city, and may be appealed to for the truth of all that is here stated.

Some eight or ten years since, a man by the name of Powers, resident in this city, and a member of the Roman Catholic Church, was tried and condemned to death for murder. He was imprisoned in the jail in Leveret-street, waiting his execution. As usual, he was visited by a Catholic priest, by the name of L——. Powers was known to be like most other Catholics in this country, grossly ignorant; his case, therefore, excited the compassion of several pious Protestants. Mrs. J., the wife of the jailer, Mrs. P., another very pious member of the family, and Mrs. T., an acquaintance of theirs, went into his cell to see and converse with him. They found him very anxious about his salvation. While engaged in religious conversation, their labors were disturbed by the arrival of Priest L——, who, somewhat surprised at finding ladies in the cell, remarked that he should "like to see the prisoner alone."

"This is Mr. L——, I presume," said Mrs. T.

"That is my name," said L——.

"I should be pleased with an opportunity to converse with you," continued Mrs. T.

"With pleasure;" replied L——, "be seated, ladies."

"A very solemn thing," said Mrs. P. "for a man to come to such an end as this."

"O, I don't know," said L——; "we must all go, and you may die first; there is no knowing."

"But it is a solemn thing for a man to die with his sins unpardoned," replied Mrs. P.

"What is that you say?" inquired the priest earnestly.

"This poor man says he does not feel that his sins are pardoned," answered Mrs. P.

"Did you dare to say that?" demanded L——, springing at Powers and shaking his fist in his face, and looking as though he would tear him in pieces.

"Did you dare to say that?"

Poor Powers cringed and curled down like a spaniel fearing the lash, and said not a word.

"But who can forgive sin?" asked Mrs. T.

"I can do it," replied L——, in a rage.

"Where did you obtain power to do that?"

"At my ordination," answered L——, with increased anger.

Upon this, a discussion commenced upon the sin of making such pretensions, and upon the doctrines of the Bible generally; in which the priest, who read his rosary and mumbled his Latin, more than he had studied the word of God, found himself more than matched by these Bible-reading females. Pressed and goaded by the pointed and cutting quotations and applications of scripture which they made, he walked the cell with hurried steps, raved, cursed the Protestants and their doctrines, and declared that every soul of them would go to hell unless they became Catholics! Never, I think was a priest in such trouble, from such a cause before. For as one of the ladies told me, it seemed as if God helped them in the application of such scriptures as they never thought of applying in that manner before.

But the worst of the case was yet to come.—While the conversation was going on with the priest, which was sustained by Mrs. T., Mrs. P., who was very near the prisoner, renewed the conversation with him unobserved by the priest. The poor fellow's fears were so excited by the conduct of the priest, that he trembled like an aspen.—"Don't believe a word he says about pardoning your sins," said Mrs. P. to the trembling man. "Look to Christ. He alone can pardon and save you."

"Come again; do come again;" whispered poor Powers amid his fast falling tears, "come again and see me." By this time Priest L—— had exhausted the storm of his passion and become more calm.

"I should like to pray with the prisoner," said Mrs. T., "if you are willing."

"You may pray," replied L——, "but I shall not believe one word of what you say."

This seems to have been said, thoughtless of the consequences; for, upon one of the ladies proceeding immediately to improve the opportunity thus offered, by commencing, priest L—— was thrown into an agony. He sprang to the lady engaged in prayer, took her by the shoulder, and cried out, "You shan't pray! you shan't pray!—What! pray before

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a priest? Get up! get up! Jailor, here! (running to the door of the cell and pounding it with his fist) Jailor! come here in a minute, and take out these women! Take them out in a minute; they are going to pray here!" The Jailor, who could scarcely keep his countenance to see the trouble that the priest was in, opened the door, and the ladies passed out. Priest L——, determining not to be troubled in like manner again, went to the high sheriff and besought him that no more Protestants might be allowed to visit this member of the Mother Church. The sheriff complied, and thus poor Powers was deprived of any further religious instruction.

Afterwards, the jailer in examining the person of Priest L—— as he went to the prisoner, which was his duty, found a bottle of rum on his person! The night previous to the execution, a number of worthies were in the cell of the prisoner, and being well supplied with rum, they had a real wake. Such are Catholics, and such is Catholic preparation for eternity! As poor Powers passed from his cell to the gallows, and while the Priest was holding the prayer-book before his face, and making crosses, he looked up to the window and saw the ladies who had visited him. He smiled, bowed, and passed on to eternity. J. H.

Boston, March 19, 1836.

CHRISTIAN CHARITY.

Mr. Editor,—I am something of an invalid to-day, and have concluded after a moment's reflection, to make a virtue of my necessary confinement at home, and write you such an epistle of fraternal affection as the incidents and thoughts of a languid hour may enable me. It may serve as a recreation to my own mind; I hope it will not prove a matter of unprofitable dullness to yours. A kind and unembarrassed interchange of views and feelings between brethren, upon subjects that relate to the interests of the church, I think is calculated to do much good; and I have been pleased to see, occasionally, communications in your paper, designed to promote those interests in a high degree. I have always been particularly happy to see any effort made, or read any sentiment expressed, with a view to allay the excitements that unhappily characterize the present day, and to increase the spirit of union and tenderness among those who profess and call themselves Christians. I would have you, Mr. Editor, place in your paper, as a motto, TRUTH, HOLINESS, LOVE; and not only regulate by it your whole editorial career, but persuade others, of every grade and in whatever station, to adopt it for their own rule of feeling and conduct.

It is a strange misconception and mistake that has kept the Christian world for such a number of years a theater for the exhibition of angry passions, and it is most lamentable to observe how little we profit by the history of the past.

All the light of ages, all the wisdom that we gather from experience, all that we know of the moral constitution of our nature, all that we perceive of the necessities of our condition, go to prove, beyond a doubt, the reality and value of religion, and to make good its claims to supremacy over the affections. And yet, it is unaccountably true that its great doctrines have entered very little into most of the practical conclusions of life, and that, especially, its sublime law of

love has been but little understood, or permitted to influence the governing sentiments, even by those in whose lives we might expect to see it most embodied.

Why is it that the gospel, whose direct tendency is to promote peace on earth and good will among men—a system that comprehends within itself all that is pure, and vast, and beautiful, and eternal—which assimilates in its spirit, to the spirits of the just made perfect, to the Spirit of the blessed God,—why is it that such a system of mercy and love should ever have been made a pretext for unkindness and uncharitableness? And yet, how often is this the case? How often do clamor, and bigotry, and ignorance, and pride of opinion, pass off in the place of the genuine Christian virtues, and outward professions of zeal are assumed, while the temper, the heart, the life, are unsanctified.

It is my favorite Cowper, who says, in effect, that "the quiet, humble, gentle, and peaceable person who is a Christian in practice, who hates a noise about religion, and therefore irakes none, is the Christian who will always stand highest in the estimation of those who bring all characters to the test of true wisdom, and judge of the tree by its fruits." And this is the kind of character that, I have no doubt, will be generally most valued and loved.

Circumstances favor the belief that the church will see, ere long, that modest, unobtrusive piety is far preferable to loud talking and ostentatious zeal—that she has hitherto weakened her strength in the wars of controversy—and that it is quite time she should exhibit the beautiful spectacle of a holy and consistent life. A spirit will ere long awake, that will put to the blush the selfishness and the strife, that under various forms and disguises, have so long usurped the place of mildness and love; and which will tolerate no other principles but those which honor God and benefit mankind.

It would be, indeed, a glorious privilege, to labor and pray for such an event, and as far as we can, without a sacrifice of truth and conscience, surrender those minor points of difference which at present retard it. That wise and excellent man, Richard Cecil, has very justly remarked, "every one should seriously consider how much his turn of mind, and circumstances, and education, and habits, may drive him out of the right road. We bring out of the nursery that which displays itself through life. It is an easy thing for a man of vigor to bring a quiet one before his bar, and it is as easy for this quiet one to censure the other; yet both may be really pious men. Every man has his peculiar gift of God, one after this manner, and another after that."

Let this important sentiment be borne in mind and we should exhibit far less animosity towards those who may inadvertently offend us, or of censoriousness towards those who may conscientiously differ from us. Then would a kind consideration of the imperfections of others, and a painful conviction of the prominence of our own, lead us to exercise that charity that suffereth long and is kind, that envieth not, that vaunteth not itself, that is not easily provoked, that thinketh no evil, that beareth all things, believeth all things, hopeth all things, endureth all things—that NEVER FAILETH.

A Christian who is meek, humble, kind, patient,

and lays himself out to be useful to others—who condescends to their ignorance, weakness, and infirmities—one who passes by provocations, injuries, and contempt, with patience and with silence, except where the glory of God and the honor of truth call for a vindication, that pities all sorts of men in their failings and miscarriages—who is free from jealousies and evil surmisings—loves what is good in all, and even his enemies who maltreat him; such an one gives a fairer exhibition of the Christian character or of true and genuine Christianity, the virtues and excellences of Christ, than thousands do by means of the most splendid works of piety and charity, where their frame of mind is wanting in them. For men to follow the example of Christ, while they are proud, wrathful, envious, bitterly zealous, calling for fire from heaven to destroy men, or fetching it themselves from hell, is to cry to the Saviour, "Hail Master!" and crucify him afresh unto their own power.

Dr. Owen.

HUMILITY.

The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest.
—In lark and nightingale we see
What honor hath humility.

When Mary chose 'the better part,'
She meekly sat at Jesus' feet;
And Lydia's gently opened heart
Was made for God's own temple meet;
—Fairest and best adorn'd is she,
Whose clothing is humility.

The saint that wears heaven's brightest crown,
In deepest adoration bends;
The weight of glory bows him down,
Then most when most his soul ascends;
—Nearest the throne itself must be
The footstool of humility.

MONTGOMERY.

JOHN WESLEY'S CALVINISM.

The following anecdote is found in the Preface to Mr. Simeon's *Skeleton*. The 'young minister,' alluded to, was Mr. Simeon himself. 'A young minister, about three or four years after he was ordained, had an opportunity of conversing familiarly with the great and venerable leader of the Arminians (Mr. Wesley,) in this kingdom, (Great Britain,) and wishing to improve the occasion to the uttermost, he addressed him nearly in the following words: 'Sir, I understand that you are called an Arminian, I have been sometimes called a Calvinist, and therefore, I suppose we are to draw daggers; but before I consent to begin the combat, with your permission, I will ask you a few questions; not from impertinent curiosity, but for real instruction.' Permission being very readily and kindly granted, the young minister proceeded to ask, 'Pray sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning to God, if God had not first put it into your heart?' 'Yes,' said the veteran, 'I do indeed.' 'And do you utterly despair of recommending yourself to God, by any thing that you can do; and look for salvation solely through the blood and righteousness of Christ?' 'Yes, solely through Christ.' 'But, sir, suppose you were at first saved by Christ, are you not some how or other to save yourself afterwards by your own works?' 'No; I must be saved by Christ, from first to last?' 'Allowing then, that you have first turned by the grace of God, are you

not now, in some way or other to help yourself by your own power?' 'No.' 'What then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arm?' 'Yes, altogether.' 'And is all your hope in the grace and mercy of God, to preserve you unto his heavenly kingdom?' 'Yes, I have no hope but in him.' 'Then sir, with your leave, I will put up my dagger again, for this is all my Calvinism, this is my election—my justification by faith, my final perseverance: it is in substance, all that I hold, and as I hold it; and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree.'

Inference—Christian confidence and fellowship are promoted, and increased among Christian denominations just in proportion as they are disposed kindly to interchange each other's views on the great leading practical doctrines of Christianity. How much, therefore, would be the continual gain of the church at large, were her energies concentrated according to the extent in which her agreements throughout, can be demonstrated!

LETTERS ON THE

DIFFICULTIES OF RELIGION.

This is the title of a very neat duodecimo of 350 pages, published by Messrs. Belknap & Hamersley, of Hartford, from the pen of Miss Catharine E. Beecher. It is for sale by Herrick & Noyes. These letters are portions of discussions which the author has had for several years past, more especially with Infidels and Unitarians;—the object of which was to endeavor to remove the objections of these classes of persons to the orthodox faith. It neither accords with the design of a weekly paper, nor with the constant hurry of preparing it, to enter into a discussion of the merits of any large book; and our principle is, however singular we may be, not to give our opinion of the character of a book until we have read it. From a cursory perusal of the work, and from a more careful examination of detached portions of it, we are prepared to say that Miss Beecher has greatly subserved the cause of evangelical religion in these efforts of her pen. The work is controversial; but we are very happy to perceive that it is conducted in a candid and Christian spirit;—in a manner calculated to convict and profitably affect her opponents. She has laid down in her preface two sets of rules which may be practised upon in endeavoring to promote *right intellectual views* of truth and duty, and that *right state of heart* which will lead men to practice what they know to be right;—one set, which if followed will produce the *most good with the least evil*; and another which will produce the *most evil and the least good*. We wish the enterprising publishers had stereotyped these, and furnished them gratuitously, if need be, to the whole corps of Editors, and to all others who have any disposition for controversy. They would thereby have done essential service to religion. We will do what we can to give them circulation.

The first may be called, rules founded upon Christianity and the laws of the human mind, of which the following are selected as a specimen:

As the prejudices, feelings, and bad passions of men are the greatest obstacles to correct intellectual views of truth and duty, make it a point as much as

possible, to avoid all that shocks the prejudices, wounds the feelings, or excites the passions of men. Let the discussion be confined to *principles*, avoiding all personalities, especially in a public discussion, for it is the *truth* and not the combatants in which the public has an interest.

Always give credit to an opponent for sincerity, and good motives, in all points where he professes them, until you come so near omniscience as to be able to detect exactly all the combinations of motives and feelings that may blind a man's mind. And when it is certain that a man is not honest in his professions, let the knowledge of it suffice, without brouching it to him to excite his wrath, or to the world to call for their sympathy towards him, as a denounced and injured man.

Never use satire, sneers, severe rebukes, or invidious epithets, toward any man or body of men, whose intellectual views you are aiming to correct; lest a sense of injury, anger and personal ill will, blind the intellect and warp the judgment.

Always be fair in stating the opinions and arguments that are to be controverted, and never allow a triumphant, self-sufficient and overbearing manner, to mar the efficacy of the arguments and facts that may be opposed.

If truth demands an exposure of the evils of opinions and practices, take pains to show that all which is good and desirable, in those who advocate these opinions or practices, is understood and appreciated; thus securing the influence which true fairness and candor obtains, and preventing the feeling of unjust disparagement. At the same time, if there are evils, or mistakes, or wrong feelings and conduct, visible in the advocates of the views you defend, candidly acknowledge them, offering also the proper palliations.

If one of two motives must be attributed to opponents, one bad and the other good, and it is uncertain which is the true motive, always suppose it to be the good rather than the bad one, remembering that "charity thinketh no evil, and hopeth all things."

Of the second set of rules for enlightening the understanding, and influencing men to do what they know to be right, the following may serve as a specimen:

First, get a man into a passion. To do this most effectually, exaggerate as much as possible, all the evils of the opinions or practices he advocates, and omit entirely all that is valuable or desirable in what he esteems and defends. Then exaggerate as much as possible, all the excellencies of your own side, and never allow that there is a single thing wrong or capable of improvement, in any thing you or your party say, or feel, or do.

Intimate quite openly to your opponent, that the reason why he and you differ so much is, that you have more intellect, or more freedom from prejudice, or more piety than he has.

If in this process you find your opponent gets angry, assure him that he is thus excited, because his conscience tells him, that he is in the wrong and you are in the right.

If the discussion is a public one, use no delicacy in spreading before the public all the facts, mistakes, imaginary bad motives, such as fear of man, prejudice, love of ease, desire of selfish gratification, pride, envy, or malice, that you may fancy can insti-

gate him to the course he takes; especially do this, if your opponent is a professed Christian, or a minister of the gospel; at the same time contrasting his conduct and motives with his profession, in the most exaggerated colors. Always assign the worst possible motive for all you think is wrong.

If in this course your opponent gets so excited as to lose his self-command, and rails at you and perhaps treats you with personal abuse, instantly assume the attitude of a persecuted man, be meek and patient, and bless while he curses, and receive his blows without returning them; thus securing the sympathy of the many, who always take the side of the suffering party, whether right or wrong.

Should the discussion be one which involves great interests, so that the community are thrown into a blaze, and reason and judgment are blinded by passion in both parties, if some men of candor, kindness, discretion and piety step in, and try to soothe the combatants, and refuse to take sides with either, or to defend either, till the matter can be conducted in a more Christian manner, turn upon them and denounce them as *fence-men*, *time-serverers*, *dough-faces*, *policy-men*, and any other such epithets as are calculated to make them angry, and throw them into the ranks as committed partizans.

"THE WAY TO MAKE MEN BETTER.

IS, TO MAKE THEM MOST OF THEM."—Matthew Henry.

This is at least so far true, that men are not to be made better by describing or addressing them as worse than they are themselves conscious of being. You must all along keep a man's conscience on your side, or you will throw him into an attitude of opposition that you cannot make him see and feel his own guiltiness. By overdrawing, you may nullify the whole effect. It is better by gentle approaches, to make a man feel part of his sin at first, and thus gain a foot-hold in his conscience, than to bolt out upon him when unawakened and unprepared and in a reproachful tone, with a bold description of his whole guilt. Peter's sermon on the day of Pentecost is often referred to as justifying the latter course. But let it be carefully examined, consider the circumstances, the events that had lately occurred, and the state of the public mind—and look at the progress of the discourse itself,—and it will be seen that Peter did not go a step without preparation on the part of his hearers. Conscience was ready to echo every accusation as soon as preferred. Observe, too, how the guilt of the Jews is stated by Peter. It comes in as a necessary part of the history; as a simple and well known fact, to be noticed in order to make the other parts of the discourse coherent and intelligible. It is not dwelt upon, with any long account of the aggravating circumstances, or with a multitude of severe and reproachful epithets. The wisdom of the Spirit led the apostle to avoid these as calculated to hinder rather than promote conviction.

But again,—in a great many cases Henry's saying is literally true, and applicable in its broadest sense. Most Christians, for instance, may better be led on to greater holiness, and to higher degrees of knowledge and of activity in Christ's service, by recognizing in its full extent the grace that is in them, and using that,—than by dwelling on their faults and deficiencies. In the education of children, better progress may generally be made in forming character, by calling their better qualities into activity, by placing in them as much confidence as you safely can, and by manifesting towards them all the esteem that they really deserve,—than by direct conflict with bad habits and perverse dispositions. It is

been introduced in our city, (we believe it is not so in other parts of New England,) of kneeling, or rather of sitting with the head reclined upon the top of the pew. A majority of the congregation generally assume this attitude, and this is especially true where the congregation are exclusively professors of religion, indicating we think a partiality to kneeling, for we cannot but suppose that those who assume such an attitude, do it only because the kneeling posture is unattainable in churches constructed like ours. Now we think that such a posture between sitting and kneeling, is, to say the least, unsanctioned by Scripture, and that those who assume it ought either to conform to what has been, and what is until formerly changed, the rule of our worship, or by procuring a vote of the Church, or by some other method, introduce kneeling boards, and the practices of kneeling.

EFFECT OF PRAYER

ON THE MINDS OF CHILDREN.

Not long since, a pious mother of my acquaintance, who is in the habit of singing and praying with her children, called her three little sons around the domestic altar. After singing a hymn suited to the occasion, she bowed the knee before the Lord. She felt deeply impressed with a sense of the divine presence, and an unusual degree of solemnity filled her soul; while her fervent desires, mingled with grateful thanksgivings, ascended to a throne of grace. While supplicating the blessings of God to rest upon herself and friends she remembered that she was a mother—she prayed for her darling sons.

After recounting over the goodness of God towards them, through the past day, in sparing their lives, preserving them in health, bestowing upon them food and clothing, and all things necessary for their comfort, she besought the Lord in the most tender and importunate manner to pardon them if they had sinned by disobedience through the day; adding, in language suited to their years, that if they had, while absent from her, sinned against the Lord by disobeying any of her reasonable commands, the Lord knew it, for, although hidden from her view, his eye had been upon them.

The prayer was ended—the mother rose from her knees—at that moment the youngest son, aged about seven years, began to weep immoderately—the children all wept. The mother having used no language to excite fear in their minds, and not being conscious of any previous effect produced by prayer, was unacquainted with the cause of their weeping. She called the youngest of the three to her side; and she inquired why he wept thus bitterly. She inquired again, "What makes my little son weep so?" "Mother," he replied, while he continued to weep, "I have been disobedient, to day; I went into Mr. L—'s house without asking your permission, and was in company with a boy who used bad words." And he could not be pacified until frequently assured by his mother, that if he repented of his faults the Lord would pardon him. The second son then, with tears in his eyes, remarked to his mother, that when absent from her, he remembered her instructions, and he intended to be an obedient good boy. The oldest, also weeping, confessed that he had disobeyed and offended his mother, was sorry for it, and wished to be a better boy. There seemed to be a reality in their penitence—their hearts were affected, and their confessions were unfeigned. Now may I be allowed to inquire; What produced this effect? What caused these children to confess faults, which, till then, were entirely unknown to the mother? Was it the simple language of the mother's prayer? or was it not a consciousness in them that they had done wrong, while the eye of the heart-searching Jehovah had been reading the thoughts and intentions of their hearts? Ye

Christian mothers! who have precious souls committed to your care, be encouraged by the narration of these simple facts, to GO AND DO LIKEWISE.

GIVE MINUTE INSTRUCTION.

In the year 1832, the writer of this, was in Kent, Litchfield county, Conn. A man about eighty years of age, visited the town, and came to the house where I was staying, and asked me to accompany him to a house in the vicinity where he spent his childhood. It was a venerable mansion, and every object about the dwelling excited some interest in the aged man, who had come as he said, "to pay his last visit to the place where his parents had prayed for him."

Not far from the dwelling, ran the wandering Housatonic, in which the father of the aged visitant was drowned, when his son was about 4 years old. The circumstances of that event, and some tender reminiscences were related as we were slowly making our way towards the dwelling. A knock on the door brought the lady of the house, to answer the inquiry, "May we come in and see your dwelling?" We were made welcome. The aged visitant observed that he should like to visit the rooms below and then go up stairs. On entering one, he said, "This is the room in which we attended family prayers, and after the death of my father, my mother prayed with us every morning and evening. There is the place where she sat as we read the Bible together, and there she kneeled down and prayed."

On going to the head of the stairs and opening a door into a chamber, he remarked, "Soon after the death of my father, my mother lead me to the chamber and said, Sammy, you must come here every day, and pray 'to your father in heaven.' She said, 'John, you must go to that chamber, Edward to that.' I never shall forget this counsel of my mother."

Such was a specimen of the manner in which that mother communicated instruction to her children. Had she only spoken on the subject of prayer, generally, no lasting impression might have been made, but to lead her son to a chamber, and there tell him of his Father in heaven, and become thus definite, "you must come here every day," fastened it on the memory for life. So Sabbath school teachers should instruct. They should be definite and come down to particulars. The faith that dwelt in the mother, dwelt also in the son, and the grand-son. She was the grandmother of S. J. Mills.

ETERNITY.

The following view of eternity is from the eloquent Saurin, in an attempt to describe the process of his mind, in endeavoring to form an idea of its duration.

"I avail myself," says he, "of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives, which all wish, and few obtain. I observe those old men, who live for four or five generations, and who alone make the history of an age; I do more; I turn to ancient chronicles, I go back to the patriarchal age; and consider life as extending through a thousand years; and I say to myself, all this is not eternity—all this is but a point compared with eternity. Having represented to myself real objects, I form ideas of imaginary ones. I go from our age to the time of publishing the Gospel, from thence to the publication of the law—from the law to the flood—from the flood to the creation—I join this epoch to the present time, and imagine Adam still living. Had Adam lived till now, had he lived in misery, had he passed all this time in fire on a rack, what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear

glorious were it to be followed by so much wo? Yet this is not eternity, all this is nothing compared with eternity? I go farther still. I proceed from imagination to imagination—from one supposition to another. I take the greatest number of years that can be imagined. I form of all these one fixed number, and stay my imagination. After this, I suppose God to create a world like this which we inhabit; I suppose him creating it by forming one atom after another, and employing in the production of each atom the time fixed in my calculation just now mentioned. What numberless ages would the creation of such a world, in such a manner, require? Then, I suppose the Creator to arrange these atoms, and to pursue the same plan in arranging them as in creating them. What numberless ages would such an arrangement require? Finally, I suppose him to dissolve and annihilate the whole, and observe the same method in this desolation, as he observed in the creation and disposition of the whole. What an immense duration would be consumed. Yet this is not eternity! All this is but a speck compared to eternity."

THE RIVER.

River! River! little River!
Bright you sparkle on your way,
O'er the yellow pebbles dancing,
Thro' the flowers and foliage glancing,
Like a child at play.

River! River! swelling River!
On you rush o'er rough and smooth—
Louder, faster, brawling, leaping,
Over rocks, by rose-bank sweeping
Like impetuous youth.

River! River! brimming River!
Broad and deep and still as Time,
Seeming still—yet, still in motion,
Tending onward to the ocean,
Just like mortal prime.

River! River! rapid River!
Swifter now you slip away:
Swift and silent as an arrow,
Through a channel dark and narrow,
Like life's closing day.

River! River! headlong River!
Down you dash into the sea;—
Sea, that line hath never sounded—
Sea, that voyage never rounded,
Like eternity.

WIDOWS OF MINISTERS.

Ministers are not generally long lived, and they often leave widows behind them; and as they are not generally properly supported, these widows are commonly left without suitable means of support. The prospect of leaving a dependant family without such provision, often embitters their lives, and sometimes agonizes their death-beds. The heavenly minded Samuel Pearce, just before he died, said to some friends who had made arrangements for his wife and children, that they had thus removed the only cause of trouble in his mind in view of death.

While there are many commendable examples of individual liberality towards the widows and orphans of deceased ministers, it is obvious that there ought to be some systematic arrangements for the purpose, which could be sufficiently extensive and liberal in its operations.

In England, there is an institution which is open, we believe, to all Dissenters, or perhaps limited only to evangelical Dissenters, called the 'London Annuity Society for the Widows of Members,' established in 1765, where funds, as we learn from the Evangelical Magazine, now amount to £116,500. According to its prin-

ciples, 'an annuity of £25 for a widow may be obtained for an annual payment of £5 5s, and this annual amount progresses according to the rules and plans of the Society, so that some widows are receiving from £50 to £100 per annum.

In Massachusetts, there is a similar institution for the widows of Congregational ministers with very respectable funds: and within a few years, a similar one has been formed among Baptists with promise of success. In some other sections of the country, and among different denominations, more or less provision of this kind has been made, but with the character of these various plans, and the degree of their efficiency, we are imperfectly acquainted.

It has long appeared to us that some more general and efficient system ought to be devised, by whose operations more adequate provision should be made for an object so important.

What should be the precise form of a society for the purpose, and how great a territorial extent it should embrace, as well as the measures to be adopted for its organization are questions of obvious importance, and we have suggested the subject in the hope that some of our leading brethren will take it into deliberate consideration, and give us the results.—*Christian Watchman.*

For the *Intelligencer.*

AM. BOARD OF COM. FOR F. MISSIONS.

[Letters on the Constitution of the Board, addressed to the Rev. DAVID ABERT, of the Reformed Dutch Church, by one of the Secretaries of the Board.]

LETTER II.

The Board, not an ecclesiastical body.—Not a voluntary association.—Possesses the advantages claimed for both forms of association.

DEAR BROTHER,—The American Board is not an ecclesiastical body. This is true, notwithstanding its ecclesiastical origin; notwithstanding its members are all members of the christian church; notwithstanding it is obliged, by agreement with the general ecclesiastical bodies of the three denominations, to lay its report annually before them. The fact is, that appointment by an ecclesiastical body, responsibility to an ecclesiastical body, and the individual relations of members to the churches, are not of themselves sufficient to confer ecclesiastical powers on a missionary Board; and without ecclesiastical powers how can such a Board be regarded as an ecclesiastical body? The American Board has none of these powers. It cannot organize churches, nor classes, nor presbyteries; it cannot admit members to the church, nor excommunicate them; it cannot ordain ministers of the gospel, nor silence them; nor can it transfer them from one denomination to another, nor change their ecclesiastical relations. The same is true of all the other missionary Boards in this country, whether formed by ecclesiastical bodies or otherwise. Not one of them possesses ecclesiastical powers; not one of them, properly speaking, is an ecclesiastical body. All are equally powerless, in the respects above mentioned, with the American Board, and that Board has no ecclesiastical power whatever.

Hence, if a missionary, when he comes under the direction of the American Board, is connected with a classis, or presbytery, or association, that connection is not thereby in the least affected. There is no feature in the constitution of the Board, which prevents the body to which he belongs from having the same authority over him after the connection has been formed, as it had before; and the ecclesiastical body is just as much bound to watch over him as a minister of the gospel, to counsel him, and to discipline him in case he needs discipline. And when his connection with that ecclesiastical body ceases, (if it ever ceases,) it will not be, for it cannot be, by any action of the Board, but by

regular dismission from his ecclesiastical body, that he may join some other which has grown up in the field of his missionary labors.

This is an interesting and beautiful feature in the existing methods of conducting foreign missions. For, neither the churches nor their ecclesiastical bodies, as such, can devote the time nor acquire the experience necessary to the management of a great system of missions. It is therefore necessary to appoint trust-worthy boards of agency, or to recognize existing boards, for this purpose. The American Board has in this respect been signally favored, having been employed by the churches for a long course of years, and never had its wisdom or faithfulness impeached in any quarter.

The Board takes ordained missionaries and lay assistants from either of the denominations already mentioned, with all their ecclesiastical relations upon them; and experience has fully shown that there is scope for all the direction necessary on the part of the Board, without interfering in the least with those relations, or with the performance of any of the duties growing out of them. The several missions form churches according to such models as meets the views of the majority. Whether they shall organize associations, consociations, presbyteries, or classes, is determined in the same manner. In the missions of the Board among the North American Indians, nearly all the churches are Presbyterian, and associated in Presbyteries. In Ceylon they are Congregational, and are united by consociation. The mission composed of members of the Reformed Dutch church, about to sail for the Indian Archipelago, is expected to regulate its ecclesiastical matters according to the rules of that church. Every where, the ecclesiastical proceedings of the missions of the Board accord and will continue to accord with the views of the majority of male members, every clerical and lay member above the age of twenty-one years having the right of voting.

2. The American Board is not a voluntary association, in the common acceptation of that term. A voluntary benevolent association, in the strict technical sense, is one which any man may enter by paying a certain sum of money annually. Most of our national societies are constituted in this manner; and when I allege that the Board is otherwise constituted, I by no means intend to imply that the mode of organization in those great societies does not combine ample means of efficiency and security. I believe it does. What I wish, is merely to state a matter of fact, not unimportant to be mentioned. The Board is neither an ecclesiastical association, nor is it a voluntary association. No person becoming a voting member by merely contributing to its funds. The act of incorporation restricts the right of voting to the corporate members, who are elected by the members of the corporation, by ballot, and only at the annual meetings. Hence the objection made against voluntary benevolent associations, (whether justly or not,) 'that a few designing individuals, at the places and times of their meetings, might easily pervert them, by contributing a trifle to their funds, and thus obtaining all the powers of members,' does not apply to the Board. No such combination can be made; no such result can happen. The honorary members have indeed the right to attend the meetings of the Board, and assist in all its deliberations; and they do attend, in greater numbers than the corporate members, and render most valuable assistance in the discussions of the annual meetings. None vote, however, in any case, except the corporate members. Hence the board cannot properly be called a voluntary association, and is not liable to the objections alleged against such. At the same time it secures all the advantages claimed for that class of associations, as well as the advantages claimed for associations ecclesiastically constituted, as will be shown in the next letter.

I am, &c.

VIEW OF CANADA.

The churches of the U. States, have an interest in the religious condition of the world. But with the inhabitants of Canada, on account of their proximity, and our increasing intercourse with them, we may almost be said to have an identity of interest. We are glad that our American Board of Home Missions regard it as a part of their field of labor; and any measure that shall lay it open more conspicuously to the view of our churches, will be important, inasmuch as it will awaken our sympathies and draw forth our benevolent efforts. As fitted to produce this effect, we have here drawn out such parts of a Correspondence of the St. Louis Observer, as will be more interesting to our readers; intending to continue the account hereafter.

EARLY HISTORY AND SETTLEMENT.

Canada was discovered by the French Admiral CARTIER, 1534. From journals of his voyages still extant, the natives even at that early period seem to have made some advances in the useful arts. The city of Hochelaga (now Montreal) which he reached in boats, already consisted of about 50 houses, built in the midst of large and fair corn-fields, near a mountain which the French called Mont Royale, whence its present name. The city was compassed with timber, with three courses of ramparts one within another, formed like a sharp spire, but laid across above. The houses were entirely of wood, with roofs of bark very artificially joined together; each furnished with an inner court and consisting of several rooms. Various other contrivances for comfort and defense, indicated their progress in art.

But as usual, these barbarians were in total darkness on the subject of the soul, its nature and destination. They worshiped with cruel superstitions, a 'capricious, horrid being of their own imaginations, named Cudraigny,' with whom they pretended to hold frequent communications. "They had a strange and confused idea concerning the immortality of the soul, believing that after death, they went to the stars, and descended by these bright sparks by degrees to the horizon, where they wandered about in delicious green fields, full of the most precious trees and profusely strewn with fruits and flowers." Equally vague and erroneous were the rest of their religious notions.

The new visitants were received with the unsuspecting confidence of a simple minded people, and this confidence, with the customary perfidy of the times, was abused to their subjugation. The French, pouring over from the old world, under the protection of the royal patents, soon gained possession of the choicest tracts of the country, the luxuriant valleys of the principal rivers. Partly ejecting the original occupants of the soil, and partly amalgamating with them, in a short time they found themselves the undisturbed proprietors of their easy acquisitions. They thus became the constituted inhabitants of the land, and though the government of the Canadas has since changed masters, the descendants of these early settlers still form the bulk of the population of the lower province.

Of late years, and especially since the conquest of Canada by the English, it has received numerous colonies from other European nations. The British islands have furnished many of these. Most of them have settled in the Upper provinces, the general char-

acter of whose inhabitants is considerably superior to that of the older districts.

Emigration from the United States is, also, fast filling up many of the sections of this valuable region. The part known by the name of the Eastern townships, embracing a tract of 100 square miles, directly north of New Hampshire and Vermont, is almost wholly a New England community. It numbers nearly 60,000 souls, of whom 'not more than 5,000 are of Canadian or foreign descent.' This is a most interesting field for Christian effort.

GOVERNMENT.

Public affairs are administered in Canada by a governor, a legislative and executive council—the several departments corresponding to the parent government, as composed of king and two houses of parliament. The relation of the church to the state is the same as in England, the Lord Bishop of Quebec, Diocesan of the Canadas, being a member of the council of state.

The policy of the British Government towards these colonies has been highly liberal, so far as pecuniary munificence is concerned. No tax is assessed on its Canadian subjects except a trifling demand for the preservation of the highways. All the expenses of the government are met by drafts on the parent country.

MORAL AND RELIGIOUS ASPECT.

Here, I shall principally confine myself to the statement of facts, leaving their legitimate inferences to the reflections of others. I may also remark, that the sources of information to which I have access, appertain mostly to the Lower Province. The religious state of upper Canada may be shortly given. Most of its scattered population are from Protestant countries, and brought with them to the home of their adoption, something at least of the moral tastes in which they were educated. Yet little of these seem to have survived the absence of the means of grace, and the paralyzing effects of the eager pursuit of worldly gain. Like other new settlers, they have outgrown their former religious feelings, and are practically, to an alarming degree, without God in the world!

CATHOLICS IN LOWER CANADA.

Turning to Lower Canada, the first feature in its moral aspect which strikes us, is the prevalence of Romanism. The Eighth Report of the "Christian Education and Home Missionary Society," gives its statistics thus: Bishops 3; Vicars General 8; Colleges 10; Nunneries 7; total Clergy 208; population nearly 500,000, being not far from *four fifths* of the entire population of the province. From other sources we add to the above, 20 Convents, and 200 Schools, under their supervision. The number of their churches in 1831 was 196, with 300 'Chapels of Ease,' and since then the increase has been rapid.

This vast preponderance of Catholic influence is not wonderful, if we consider the original occupation of the country, and the unremitted efforts of the Romish Church, to retain possession of their power in Canada. Whether this policy was the offspring of simple zeal for the truth, or whether, as the result would indicate, Canada was regarded as too favorable a point of operation on our own country to be cheaply surrendered, too convenient a nursery for the

training of missionaries for the conversion of the American people to the papal See, or whether some other motive still lay at the bottom of the enterprise,—its success has doubtless been most satisfactory. Says an intelligent traveler in Canada,—"The devotion of the common people to the priests is sufficiently servile, and the authority exerted over them in ecclesiastical matters is absolute. Not one in thirty, (not one in *ten*, say other competent witnesses,) of the French Canadian population can read or write. Of the 4 or 500,000 of this class, it is stated unreservedly, that more than 100,000 who have attained to years of maturity, can neither read or write their own names.' Undoubted evidences these, of the persevering ardor with which this work of debasing human nature has been prosecuted.

As might be expected, Romanism here develops its spirit in something more of its native virulence than among us; though we unhappily are not wholly experienced in these matters. Bonfires of Bibles, processions in honor of Saints, and other similar demonstrations serve to rivet close the iron rule under which the energies of mind and body of this misguided people are crushed. Unable from ignorance to acquaint themselves with the first elements of truth, all the light which visits their dark understandings, must come from the infrequent and meagre instructions of their spiritual directors; and the soul demanding important information for the securing of its present welfare and eternal life, is compelled to take up with some thread-bare legend of canonized superstition, or some equally rational invective against some one of the hundred recreants from the true fold. Is it then strange that under such influences, a people capable of any achievement of intellect which man has yet mastered, should have lost, in cringing submission to priestly power, almost every quality which characterizes their race? Is it strange that a country, rich in resources of internal wealth, fostered by every indulgence of governmental partiality—should, at this moment, in the improvements of civilization, and in the higher advances of mental culture, be scarcely removed from the point from which her neighbor New England, under infinitely greater embarrassments, took her upward flight to an eminence of intellectual activity and political prosperity, from which she looks up to no superior? The wonder is, not that such effects should follow such a system, but that a high souled, generous people should ever have placed their neck beneath so humbling a yoke.

It would be easy to accumulate facts in support of this representation of the moral condition of the French Canadians. I will give but two; for too strong a light is now illustrating the nature and tendencies of Romanism, to render necessary much additional testimony.

The mass of the population is extremely superstitious. "A Canadian Catholic not far from Memphremagog lake, lost a child. His distance from a Catholic burying-ground, and the kindness of his Protestant neighbors, induced him to consent to its burial in a place of Protestant sepulture. But he became uneasy and distressed, and after three weeks, disinterred the body, took the coffin on his shoulders, and thus conveyed it 60 miles, at the same time driving his only cow before him as a sin-offering, to make atonement to the priest, for the offense of hav-

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ing first committed the body of his child to unconsecrated ground."

What must be the moral feelings of a community which can connive at exhibitions like the following? A correspondent of the *Zion's Herald*, thus writes from Montreal:—

"The procession was very long, probably a mile. First came a standard borne by three monks, on one side of which was a likeness of Christ, on the other, of the Virgin Mary. These walked at the head of the procession, in the middle of the street. In the street were the Apostles dressed in black, with a white robe over their shoulders. The incense-bearers frequently bowed to the Bishop who PERSONATED CHRIST! The ground was strewn with flowers.—Now came the Bishop. Before, by two men was borne a *false sun*, as emblematical of the rays which encircled the Saviour's brow. Over his head was raised a canopy, much resembling the top of a stage-coach, with four long legs, supported by four men. Then followed the band, the Catholic lawyers, the citizens, and Irish and French in a large crowd.

Many were knocked down and otherwise bruised for not taking off their hats."

Such scenes read a better commentary on the civil and religious condition of a nation, than the most graphic descriptions can supply. They are a moral thermometer which indicates with unerring certainty, the state of the social system—a state of desperate derangement, wherever they are passively tolerated.

A BRIEF HISTORY

OF THE BURMESE MISSION.

The American Mission to Burmah, was commenced at Rangoon by the Rev. Dr. Judson in 1813. A few converts had been baptized by him previous to the war between the English and Burmese, which for a time blasted their prospects. Messrs. Judson and Price were thrown into prison at Ava, from which, after enduring almost incredible sufferings, they were finally liberated on the restoration of peace.

Since the war, the Tenasserim provinces have been the principal field of labor. Here the popular language is Burmese, but a large proportion of the people being Talaings, or Peguese, many of them still retain their own language, which has been a great hindrance to missionary operations among them.

Lately, however, several of the missionaries have made the Talaing language an object of study, and most of the New Testament, and several tracts, have already been translated into that dialect. At Molamyaing, the largest town in the British provinces, there has been gathered a Church of about 100 members, composed entirely of native converts. These regularly attend the worship and ordinances of the church, and exhibit the fruits of piety, to as great a degree as can be expected from a class of people just emerged from idolatry. Many of the converts have been employed as missionary assistants, and they have proved faithful laborers in the work. A large proportion of the conversions which have taken place at the various stations, have been the result of native preaching.

The whole number of baptisms of Burmese and Karens, at all the stations, since the establishment of the Mission, is not far from 600. Nearly 200 have

also been united to the European Church connected with the Mission. The labors of Mr. Judson for the last two years, have been chiefly devoted to the translation of the Bible, which is now completed, in the classical style of the Burmese, and nearly all printed. Four printing presses are employed at this station, and the tracts and scriptures have hitherto been distributed nearly as fast as they could be issued from the press.

Schools have been established to some extent, but so few has been the number of missionaries, until very lately, and so frequent their removal from one location to another, that the schools have often been given up soon after their establishment. The mission, however, having recently been largely re-inforced; the number of missionary families in Burmah now amounting to eleven—this important branch of labor is receiving more attention. Besides the common schools for instruction in Burmese, a school of a higher order has been recently established at Molamyaing, where English forms an important branch of instruction.

In Burmah proper, our missions have ever been in a very unsettled state. At Rangoon a Native Church has long been established, to which about 50 members have been admitted, but they are now scattered by the recent persecutions.

The mission was resumed at Ava about three years ago, by the Rev. Mr. Kincaid, who after a scene of unexampled opposition, has succeeded in gathering a Church of 15 or 20 members, among whom are several very influential and respectable people. At times there has appeared to be a spirit of anxious inquiry through the whole city, but it has been checked by the interference of the rulers. Repeatedly has Mr. Kincaid been peremptorily ordered by the High Court to leave the country, but hitherto an over-ruling Providence has enabled him to maintain his footing, and crowned his labors with success.

One of the most encouraging departments of missionary labor in Burmah, is the Tract distribution. The people generally, when unawed by the rulers or priests, manifest a great desire to obtain tracts. General distributions among all the towns and villages on the Erawadi have been made three or four times within as many years. From 8 to 10 or 12,000 tracts were given away each time. Although we cannot suppose that all who receive these tracts are influenced by a sincere desire to become acquainted with the religion, yet it is manifest that the general distribution of them must have an important influence. Several conversions, it is confidently believed, have taken place, where the only instrumentality was a tract or portion of scripture. But where real conversion does not immediately follow, still the truth presented must have a strong effect on many minds, weakening their hold upon Buddhism, and thus preparing the way for missionaries to enter in hereafter, and follow up the impressions that have been made.

SANDWICH ISLANDS.

EXTRACTS FROM A COMMUNICATION OF MR. FORBES, DATED AT KAAWALOA, HAWAII, MARCH 29, 1835.

Mr. Forbes, at the date of this communication, had just returned from a tour in Kau, a district of Hawaii, destitute of missionaries and teachers. During which his object was to preach the gospel, examine the native

schools, and otherwise promote the intellectual and spiritual welfare of the people.

After mentioning his arrival at his station, having spent thirteen days on his tour, traveled two hundred miles, preached twenty sermons, married thirty couples and examined many schools, Mr. Forbes proceeds to speak of labors at the Station—need of Laborers and Teachers.

It will now be seen that not only all the 5,000 or 6,000 at Kau are absolutely destitute, but that thousands also in the southern part of Kona are in little better condition, as very few of them attend meeting at Kuāpehu. My labors and constant presence are all called for at my station, so much so that I rarely see the time when I could leave my schools and my charge for three or four days at a time without injury, and nothing less than three or four days would allow a thorough visit to southern Kona. To go and merely preach one or two sermons would scarcely justify the expense and trouble of the visit. Indeed I do not see how this people are to hear the glad news of salvation till they go down to death, unless this station be soon reinforced. There ought now to be at least three more preachers, besides four or five competent, self-denying, school-teachers, in this wide and important field, for which at present there is but one feeble missionary and his wife. When will Christians awake up to duty? How long shall Hawaii groan in the hands of death? To show that our hands are full, and more than full, with labors at the station, I will just state what we are doing. Immediately after my return from Kau, we opened again our children's school, and have near two hundred scholars. My labors here are indispensable, for Mrs. F. has her school of select girls, amounting to between twenty and thirty, at the house. The rest, principally small children, boys and girls of from four years of age to perhaps fourteen, I am obliged to superintend at the school-house. I have divided off the scholars into twelve classes, to each of which I have appointed a native teacher, all volunteers. Writing and geography I teach myself, as no native is competent. The children appear fond of their school, and I cannot allow myself to desert it, though it is time occupied, which ought also to be employed in pastoral duties. Besides the school, all the medical cares of the station fall on me. Every missionary is obliged to turn physician more or less, and it is no little tax on my time to attend on their calls, though it is but little I know about medicine. These things, aside from the pastoral labors of a church of sixty-five members, and and the cares of a family, and the sale of native books, will readily explain why I cannot spend much time in itinerating, how important soever it might be, and important I certainly do deem it. I wish I could only be at leisure to devote more time to it, but cannot, where schools are so important, and where there is no one to divide the labor. If we do not now make some special efforts for the children, we shall soon see another race of heathen around our doors, after having spent all our energies on the old and gray-headed, on whom more than half our labors are lost, because their habits are confirmed. We now need greatly, aid in schools, and I do hope and pray God will send it. The people must be enlightened, or we shall not see intelligent stable Christians. It is yours to provide laborers. It is ours to labor; and God's to send down the blessing. The means properly used he will bless, we cannot doubt. Pray for us, therefore, and send us soon men who will enter heart and hand into the work.—Herald.

From the Herald.

AN APPEAL TO AMERICAN CHRISTIANS, ON BEHALF OF BRITISH INDIA.

Appeals like the following, are most appropriate—

coming from the friends of Christ, and of human salvation, who reside among the heathen, and are eye-witnesses of their idolatry and delusion, their degradation and suffering, and of their destitution of all the appointed means of intellectual and religious improvement; and addressed to those who have in their hands the means of spreading Christianity over the globe—they should sink into the heart of every christian man and woman, and especially of every minister and candidate for the ministry, and lead each to ask himself, before God, and as in the open view of the judgment, and of the joys and woes of an eternal retribution. *What more can I do for the heathen?* A similar appeal has been sent to the churches in the British empire.

Dear brethren—We appeal to you in the name of our common Lord, on behalf of the spiritual wants of the people among whom we are called to labor in the province of Bengal. We do so at a most interesting and critical period in the history of India. By various means, but especially through the instrumentality of missionaries of various denominations, an important crisis is evidently approaching. The Bible has been translated, schools have been established, and instruction disseminated, calculated to shake the confidence of the people, in those systems, under which their consciences have so long been fettered, and which are based not only on theological, but philosophical error. Tracts have been composed and dispersed. The gospel, in its purity, has been preached; and the result of these efforts, has been a gradual and sensible awakening of mind among the people, who appear rising from the slumber of ages, and manifesting a spirit of inquiry unknown in the country before. But whilst we view these appearances with thankfulness, we rejoice with trembling; for whatever direction the spirit of inquiry shall take, will materially affect the present and future ages.—For this period of interest, the church has long prayed. Will she now embrace the opportunity offered to bring the millions of India into subjection to Jesus? We have prayed the great Head of the church, and appearances evidence his answer to our supplications; and we have good hope, the day is not far distant, when a more complete accomplishment of his promise will be manifest. It is to be seen whether the church will now put forth that energy she possesses, and improve by prompt and vigorous measures the approaching crisis. Shall we make it appear we love our property and our time better than the souls of men? There is but one exception to the otherwise highly encouraging aspect; but this is of the highest importance: it is a dark shade in the midst of the rising brightness: it is a want of men. The soil is ready for the reception of the seed, and the seed ready to be sown,—but where are the husbandmen? In some places it has been scattered abroad, and the fields are white for the harvest,—but where are the reapers? Congregations large and attentive might be procured every day, but we have no men! Humanly speaking, souls might be saved; but how can they hear without a preacher?

These are the interesting but painful circumstances in which we are daily placed; opportunities offering for glorifying God, without the ability to embrace or improve them; like Moses, we stand between the living and the dead, but we cannot like him, point the

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ding thousands to the source of life and salvation, we see year after year thousands borne by the irresistible flood of time to the depths of hell, without being able in the majority of instances to do more than look on and weep.

We do not hesitate to say, that this has accelerated the death of many of our most devoted brethren. In mercy, therefore, to those already in the field, as well as in compassion to the heathen, we pray you, send us more men! The present state of India must not pass unimproved by the christian church. It is the infancy of a nation's thoughtfulness. Whatever cast then be given to that thought, will be stamped upon its maturer years. This is an impression not confined to the missionaries' breast; it is generally felt, that if India is to be either religiously or politically regenerated, this is the time. Government under this impression have determined to give a system of education to the people. From this system, religion is carefully excluded. It remains therefore with you, whether this increase of knowledge shall prove a blessing or a curse to the natives of India. Knowledge without religion is, alas! too often, if not generally, the parent of infidelity and scepticism. "The world by wisdom knew not God."

The religious regeneration of India is the work of missionaries: other efforts may trim the branches of that deadly Upas, which has spread its poisonous and destroying foliage through the length and breadth of the land, but their's strike at its very root, and cut off the source of the evil. This is not an interested view of missionary labor: our late respected governor-general, whose knowledge of missionary character, labor, and of the native habits, were not limited, in reply to an address presented at his departure by a missionary deputation, said,

"There is, I understand, in England, a large class of excellent persons, who consider as a compromise of principle the protection afforded to the religious of the country, and would gladly induce more active interference on the part of the ruling power in the diffusion of Christianity. They may be assured, that a more grievous error could not be entertained. The recollection of past ages, when conversion, by whatever means, by fire and sword, if persuasion failed,—was the first care of the conqueror, is not obliterated from the memory or apprehensions of the people; and the greatest obstacle to the cause they espouse, would be the distrust any decided intervention of the supreme authority would inevitably create. The extension of episcopacy was not without objection, as involving the great principle of neutrality. Known as this great dignitary is, to derive his office from the crown, and bearing always the rank and character of one of the highest officers of the state, it is difficult for the public to see him in his other capacity of head and patron of the church mission, without having the suspicion that the government must have some connection with and interest in their proceedings. We may rely with confidence on the exercise of the greatest caution in this respect, on the part of our excellent diocesan, but that caution is now and will always be particularly called for.

"Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is, Rely ex-

clusively upon the humble, pious, and learned missionary. His labors, divested of all human power, create no distrust. Encourage education with all your means. The offer of religious truth in the school of the missionary is without objection. It is, or is not, accepted. If it is not, the other seeds of instruction may take root, and yield a rich and abundant harvest of improvement and future benefit. I would give them, as an example in support of this advice, the school founded exactly upon these principles, lately superintended by the estimable Mr. Duff, that has been attended with such unparalleled success; I would say to them, finally, they could not send to India too many laborers in the vineyard, like those whom I have now the gratification of addressing."

We make no comment on such a testimony.

The present number of missionaries is very inadequate, even to carry on the stations already in existence, much less to extend the sphere of their exertions, which would be so desirable. Many of them are already advanced in life, and must, in the ordinary course of events, soon be called from the field of conquest to the temple of reward.

Men are needed to fill up their places. But how shall India be regenerated, without we have a large accession to our numbers? We can assure you, that although the field has now been occupied forty years, there are yet vast numbers not more than fifty miles from this city, that have never heard of the gospel, and are "perishing for lack of knowledge."

Other powers do not sleep. Infidelity is awake, nor are its conquests few. Deism can display its trophies. Popery, the blight of Christianity, has been aroused by the impulse, and is endeavoring to quell the spirit of inquiry by its unscriptural mummeries.

The real benefactors of the world only sleep. With all deference to what you have done for India, we assert, that as far as the spiritual condition of this country is concerned, the christian church appears to sleep. The conquests of truth are but few. How is this? Is it because infidelity and popery have their active and numerous agents in the field? At this time the Propaganda Fidei have sent to this city, men who have already obtained great influence over the minds of the unwary. We only droop. But we trust we shall not droop long. We look to you, churches of America, with hope and confidence; next to our Lord, we rely on your prayers, sympathies, and energy. Shall we trust in vain? Oh, no! We believe that our confidence is not misplaced. We believe that the Spirit which first kindled the missionary flame on the altar of the church, will not only maintain, but augment its lustre and brightness, until the whole world shall be cheered by its influence.

We observe that what is done for India, must be done promptly. An Indian generation does not exceed twenty years. The present generation will soon sleep in death, and that race on which our best hopes rest, the rising community, will soon be the men and women of India, and give a tone to society for ages.

What is done for India must be done generously. Christian brethren, rise to a magnanimity and benevolence, equal to the requirements of the gospel, and the wants of India. We need at this moment one hundred men to carry on the work efficiently. We

pray—we entreat you, not to turn a deaf ear to this request: do not turn away from it as impracticable. If the gospel is to triumph in India,—and it is to triumph, for the Unchangeable hath declared it—the men must come, or the mission be carried on by other hands; for the purposes of God must be accomplished. Either therefore relinquish the idea of India's subjection to Christ, or send us a number of holy and devoted men.

We do not say it with any idea of casting an imputation on the interest with which you must look upon such a field; but nevertheless, we wish the American church to remember, that she has not a single missionary in Bengal, containing a population of not less than thirty millions.

We look at this period with intense interest to the "schools of the prophets." Our eye rests with deep anxiety on those that are rising in the ministry.

Perhaps, dear young brethren, you have not given the subject of missions a serious and prayerful consideration. We ask this from you, at this general awakening of the world of mind. If the result of your inquiries be favorable to missionary enterprise, we pray you follow the dictates of an enlightened conscience. Quench not the spirit. Let no motives of private interest, no love of ease, no feeling of natural affection, no prospects of temporal respectability, deter you from promptly giving yourselves to this noblest department of the noblest work in which man can engage. We ask, when you retire to the seclusion of the closet, when you seek for repose in the shades of the evening, and when the beams of the morning demand your praise and prayers: think of the millions of the heathen that are hastening to perdition, saying, No man careth for us.

We have often appealed to those in the direction of different societies for aid. Their reply is, We cannot obtain men. Surely this must arise not from want of courage or devotedness on your part; but from want of that to which we have referred, a consideration of the subject. Let this stain no longer rest on those who are to be the future ministers at the altar of God.

We do not urge this subject upon you as a mere matter of course, but from an imperative sense of duty, from a consciousness that it is our duty to lay before the church the present condition of this country, so that if that church should permit the present opportunity to pass by unimproved, the blood of this people will be required, not at our hands, but at theirs.

We entreat you, therefore, dear brethren, by the love you bear to Jesus, by the value you attach to the salvation of souls, and by the solemnities of the day of judgment, when we must render an account of our stewardship, listen to the cry of your brethren in the Lord.

We remain, dear brethren, yours in the bonds of the gospel.

(Signed,) Rev. G. Gogerly, A. F. Lacroix, C.

Piffard, J. Campbell, Dr. J. R. Vos, Lieut. Meik, Messrs. W. Cockburn, J. Bartlett, W. W. Eddis, C. Symes, A. Bedford, P. Hunt, J. W. Mackay, *Members of the Bengal Auxiliary Missionary Society.*
Rev. Thomas Boaz, *Secretary.*

Calcutta, June 15, 1835.

RELIGIOUS SUMMARY.

The subscriber would tender his grateful acknowledgments to his friends in Woodbridge for having constituted him, by a donation of \$20, a life member of the American Seaman's Friend Society.

April 16, 1836.

N. Coe.

The Bowery Presbyterian Church (late Dr. Woodbridge's) have given an unanimous call to the Rev. Richard W. Dickinson, late Pastor of a Church in Lancaster, Pa.

A bill to incorporate the "New York Theological Seminary," to be located in the city of New York, is now before the legislature,—upwards of \$60,000 having been subscribed for its endowment and support. Rev. Dr. M'Auley and twenty-seven other persons, all of them members of the Presbyterian denomination, are mentioned as the present Directors. The Institution is designed principally, though not exclusively, for those young men of New York and Brooklyn, and the vicinity, who are desirous of pursuing a course of Theological study, but whose circumstances render it inconvenient for them to go from home for this purpose.

NOTICE.—A meeting of the Directors of the Missionary Society of Connecticut, Auxiliary to the A. H. M. S. will be held at the House of John Caldwell, Esq., in this city, on Wednesday, the 4th of May next, at 10 o'clock A. M.

H. HOOKER, *Secretary.*

Hartford, April 19, 1836.

The Annual Meeting of the New Haven Co. Temperance Society will be held at the Third Church in New Haven, on Tuesday, April 26th, at 10 o'clock A. M.—Meeting for business in the forenoon—public exercises in the afternoon. Delegates from each Branch Society will please be prepared with a detailed account of their respective Societies for the Annual Report.

J. L. TOMLINSON, *Secretary.*

Derby, April 15th, 1836.

MARRIED.

In the North Church, on the 10th inst., by the Rev. Mr. Sawyer, Mr. James A. Williams, to Miss Polly Turny, both of this city. By the Rev. Dr. Taylor, Noah Porter, Jr. of Farmington, to Mary, daughter of the Rev. Dr. Taylor, of this city.

DIED.

In this city on the 4th inst. Mr. Abraham V. Yates, in the 24th year of his age.

In this city, suddenly, Alexander, son of Charles Milton Pope, Esq. of Mobile, aged 6 yrs. and 8 mos.

CONTENTS.—No. 47.

List of abolitionists 737
A hard case.—View of slavery.
—Licentiousness and murder 738
Roger B. Tauey 739
A prison scene 740
Christian charity 741
Humility.—J. Wesley's Calvin.

ism.—Difficulties of religion 742
The way to make men better, &c. 743
The infidel subdued.—Cure for
a passionate temper.—The at-
titude of prayer 744
Effects of prayer.—Give minute
instruction.—Eternity 745

The river.—Widow's of minis-
ters.—A. B. C. F. Missions 746
View of Canada 747
Brief history of Burmah Em-
pire.—Sandwich Islands 749
An appeal to Am. Christians 750
Religious Summary 751